60. Prehistoric Rock Engravings Near Poona
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be tolerant of the situation which has arisen and if a Gaddi or Brahman family elsewhere in the Budl Nadl valley find themselves with affines of another caste, then they carry out ordinary food restrictions to their relatives as far as possible at least in public. This possibly unique instance of contemporary regularized inter-caste marriage in India does not imply a breakdown in the caste system but is merely a special adaptation of the isogamous situation already described in my earlier article.

Note

[1] Identical *gotra* may be found in all castes. An *al* is a subdivision of a *gotra* and often replaces a *gotra* name as the largest group with which marriage is prohibited.

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Prehistoric Rock Engravings near Poona. *By Professor D. D. Kosambi, Poona. With three text figures*

60 The engravings in question lie on Vetal hill, named after a primitive cult to the west of Poona city's municipal limits. This shrine is located on sheet 47–F/14 of the Survey of India (1 inch = 1 mile) maps, close to a triangulation station at Long. 73°. 49′ E, Lat. 18°. 31′. 33″ N., height 2,365 feet above sea level. The photographs shown here refer to a small group of rock engravings 600 yards to the south-east and a more extensive lot about the same distance due north, from the triangulation mark. The former group was damaged by hand-quarrying for blocks, while the latter is being blasted away

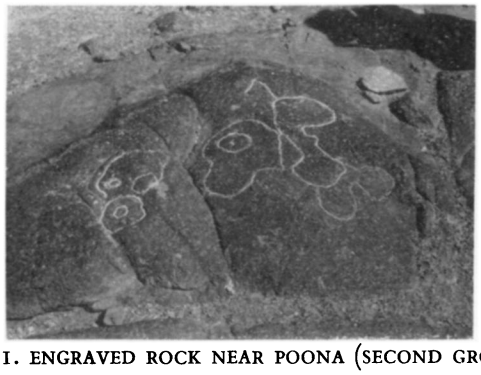

FIG. 1. ENGRAVED ROCK NEAR POONA (SECOND GROUP)

FIG. 2. ENGRAVED ROCK IN FIRST GROUP

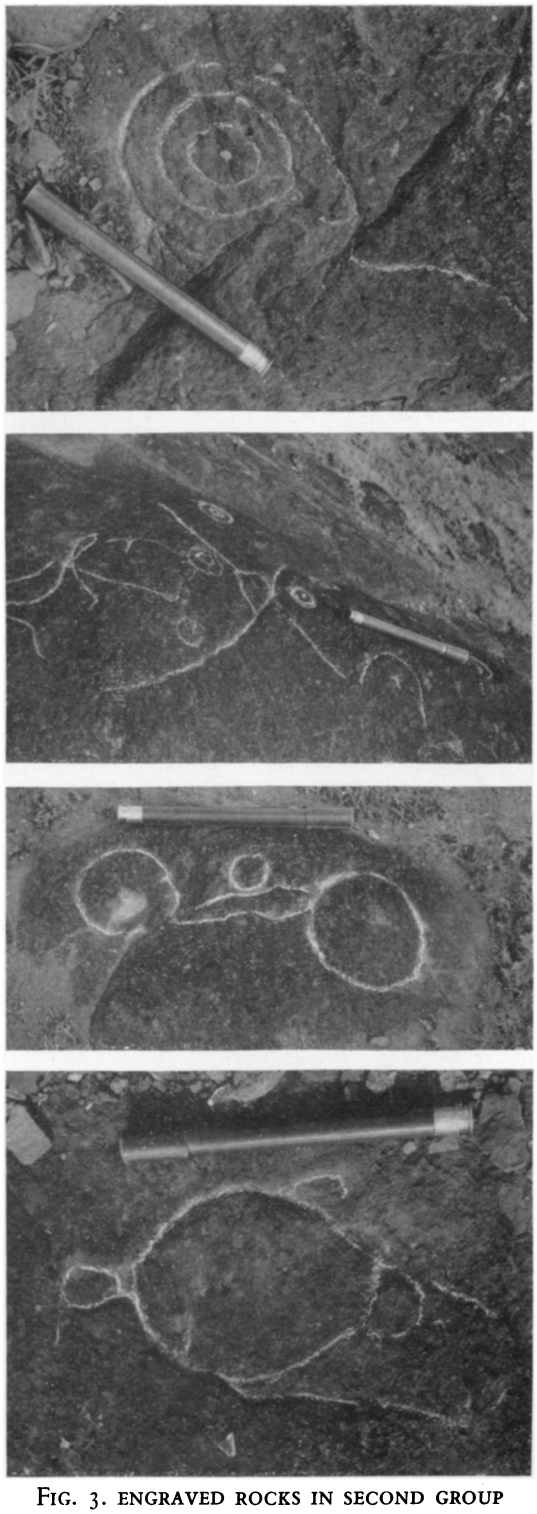

FIG. 3. ENGRAVED ROCKS IN SECOND GROUP

At top, note fractured chalcedony nodule still embedded at centre.

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steadily for rubble. A few intermediate rocks show traces of prehistoric figures, as do the marginal rocks on a plateau 1,000 yards due west. A set of over 50 cairns 2,300 yards west by south probably represents a necropolis which re-used some engraved boulders; this point may soon be settled by excavation.

No local tradition survives about the people who carved the lines, or about the marks themselves. Older villagers maintain that the plateau was occupied at one time by pastoral (*gavali*) migrants from the north who did not use the plough.

The exposed basalt bedrock on which the engravings (except for one on a small boulder) occur is covered with lichens or a thin film of dead fungus which makes it difficult to photograph the lines. In the absence of apparatus for special lighting, chalk had to be used. The grooves sometimes reach a depth of two centimetres (*e.g.* fig. 2), show no tool marks and are rubbed smooth to a semi-circular cross-section. The telescope used for scale is 47 centimetres long.

The pit that generally marks the centre of a circle (or a set of concentric circles) seems to be the matrix of an imbedded chalcedony nodule. Such a nodule is still *in situ* in fig. 3, though fractured. These circles might lead to the stylized 'conch' and 'labyrinth' linear decorations sometimes painted on modern Hindu temples. Modern efforts on the hill do not go beyond scratching names or initials on the bedrock with a sharp stone, or figures which look primitive enough but disappear after one season's rain. Two parallel rows of shallow pits, found on one exposed bit of rock far away from these sites, indicate a gaming board used by herdsmen who had their annual monsoon grazing camp at or near the site.

A Note on the Use of the Polaroid Land Camera in the Field. *By J. N. Peterson and N. Sebag-Montefiore, Cambridge Expedition to Northern Peru*

61 As a result of our experience in the field in the summer of 1962, we are led to suggest that the Polaroid Land camera may be a small but useful aid to field work. (This camera produces a print, but no negative, within ten seconds of the photograph being taken, and if used in bright conditions produces a very clear snapshot.)

Two of its uses struck us particularly. First, it was invaluable for making friends with and gaining the confidence of the tribe which we worked with—the Aguaruna Indians of the Upper Marañon. Because they could have photographs for themselves they did not mind our using the ordinary cameras as we wished. The agricultural instructor with whom we stayed told us that generally they were reluctant to be photographed. We did not become aware of the second use until we had stayed in one village for a couple of days. But it soon became apparent that, if we left the organizing of who was to be photographed with whom to the Aguaruna, they organized the groups in terms of seniority and kinship, and that other basic elements of the village's social structure could be elicited. But we believe that it was only because they received the photograph straightaway for themselves that they took such an interest in the grouping.

An interesting phenomenon which we observed and which indicated differing spatial concepts was the way in which the photographs were held. In the second village visited, which was much less sophisticated, and where several of the people had not seen photographs of themselves before, they held the photographs with the long edge horizontally, regardless of whether the person or group photographed were lying on their side. Little attention was paid to our efforts to turn the photograph so that the people were standing on their feet.

We think that this camera would be of most use to the physical anthropologist or other anthropological specialist who has only a short period to work in the field, but who would nevertheless like to collect some sociological information. The use of the camera, in our experience, has brought rapid acceptance of the anthropologist, even if only as somebody to be exploited, and also makes possible the collection of some information about the village structure.

Note

Mr. William Fagg, British Museum, adds the following:

'I found an early model of the Polaroid Land camera similarly useful in 1953, during field work in the Yoruba country of Nigeria, not only as a quick way of enlisting the interest and goodwill of chiefs and others during brief visits to their villages (and also of discharging in a conveniently simple way the obligation which we all so lightly enter into of sending them prints of the photographs which they permit us to take), but also as valuable insurance against failure of 'normal' photographs when recording progressive stages of excavations (in this case at Ife).'

—Ed.

CORRESPONDENCE

Prescriptive Alliance and the Pende

62 Sir,—Five years ago I published an article on patrilateral cross-cousin marriage in which I maintained, on the basis of a monograph by the Revd. Fr. L. de Sousberghe (*Structures de parenté et d'alliance d'après les formules pende (ba-Pende, Congo belge)*, Mémoires in-8°, Académie Royale des Sciences Coloniales, Classe des Sciences Morales et Politiques, Vol. IV, part 1 (Ethnographie), Brussels, 1955), that the Pende of the southern Congo did not practise patrilateral prescriptive alliance, but that marriage with the father's sister's daughter in that society was only preferential ('The Formal Analysis of Prescriptive Patrilateral Cross-Cousin Marriage,' *Southwestern Journal of Anthropology*, Vol. XIV, 1958, p. 213).

Mr. Robert Lane, of the University of Pittsburgh, has now brought out an article in which he goes to rather considerable lengths in an attempt, similarly based on Fr. de Sousberghe's account, to show that I have ignored evidence in this monograph which 'overwhelmingly supports' an opposite conclusion ('Patrilateral Cross-Cousin Marriage: Structural Analysis and Ethnographic Cases,' *Ethnology*, Vol. I, 1962, pp. 483–91). 'The Pende of the Kasai region,' he asserts, 'constitute a well reported and clear case of a prescriptive patrilateral cross-cousin marriage system' (p. 491). He is so deeply convinced of the correctness of his own interpretation that he feels justified in appending a note of 'stricture' in which he reproves me for my careless reading of the source (p. 498, note 9).

His detailed arguments, and his incidental asseverations on matters of scholarship, require an extended examination, which I intend to publish eventually in an analysis of Pende social organization. This, however, will necessarily take quite a time to appear, and there seems no reason to delay by so long the present decisive report on a matter of published ethnographical fact and on an analytical conclusion to which I have clearly committed myself in print.

Fr. de Sousberghe, who is acquainted with the controversy, confirms explicitly (in his letters to me of 3 and 21 January, 1963) what may readily be seen in the facts recorded in his monograph, and kindly permits me to quote him to the following effect: 'Marriage with the patrilateral cross-cousin among the Pende is not prescribed: it is merely preferential.'

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